



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. <i>Hameem</i> ¹ .	وَالْكَتَبُ الْمُبَيِّنُونَ ﴿١﴾
2. By ² The Book ^x the manifester ^x .	إِنَّا جَعَلْنَاهُ فُرْءَانًا عَرَيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) you ^b cerebrate you ^z .	وَإِنَّهُ فِي أُمِّ الْكِتَبِ لَدَيْنَا لَعَلَّكُمْ حَكِيمٌ ﴿٣﴾
4. And verily it ^x (<i>is</i>) in the Book's ^x Mother <i>lady</i> ³ (<i>directly and possessively from</i>) Us (<i>is</i>) surely <i>Aa'leyo</i> (<i>High beyond description</i>), <i>Hakeemon</i> ⁴ (<i>infinite hekmah</i> ⁵ <i>Possessor</i>).	أَفَنَضَرْبُ عَنْكُمُ الْذِكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسَرِّفِينَ ﴿٤﴾
5. Do then [We] strike <i>a'n</i> (<i>off</i>) you ^b the <i>thekra</i> (<i>Qur'an/ messenger-reminder</i>) (<i>in</i>) condonation ⁶ ; that you ^c were a people, exceeders.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ﴿٥﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾
6. And how-many ⁷ We sent of a prophet ^x in the firsts.	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضِيَّ مِثْلَ الْأَوَّلِينَ ﴿٧﴾
7. And not <i>ya'ateyhom</i> ^x (<i>approaches/ comes-to them</i>) ^x of a prophet ^x except they ^z were by him <i>yastah'zeona</i> (<i>they^z affirmably jesting</i>).	وَلَيْسَ سَأْلَتْهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُنَّ خَلَقْهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٨﴾
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable ^x .	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا وَجَعَلَ لَكُمْ فِيهَا سُبُّلًا لَعَلَّكُمْ تَهَتَّدُونَ ﴿٩﴾
9. And <i>la'en</i> (<i>indeed if</i>) you ^h asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly (<i>would</i>) say they ^z : created them ^w The Mighty The Omniscient.	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرِ فَأَنْشَرَنَا بِهِ بَلَدَةً مِيتًا كَذَلِكَ تَخْرُجُونَ ﴿١٠﴾
10. Who made for you ^b the Earth ^w <i>mehadan</i> (<i>bedding/- cradle/fixed-expansive</i>) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b <i>tahtadona</i> (<i>you^z find and accept the divine-guidance</i>).	
11. And Whonazzala (<i>iteratively descended</i>) [He] from the sky ^w water ^x by a <i>qada'ren</i> (<i>standard/ measurement</i>); so We resurrected by it ^x <i>balddatan</i> ^w (<i>region/ country/ city</i>) ^w dead ^w ; like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x <i>tokhrajona</i> (<i>you^z be emerged-/ resurrected</i>).	

¹ See the Lexicon attached to this Translation for a commentary.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of the النازعات “النازعات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “لدن” is closer than “عند” as you can say: “عندني مال و المال ليس بقبرستك الان” thus, which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See the لسان اللسان.

⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁵ See the Lexicon attached to this Translation for “hekma.”

⁶ The expression “أعرض عنه = ضرب عنه صحفا” translating this into: “[be] struck off him (in) condonation,” = “pardoned him for his wrongdoing.” The word صحفا is حال = denotative of state, or infinitive noun., so (in) is prefixed to denote that.

⁷ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

12. And Who [He] created the pairs⁸, all (of) it^w; and [He] made for you^b of the folke^x (ship/ ships)^x and the an'aame^w (cattle/ sheep/ goats/ camels)^w what you^z ride.

13. To embark/ set⁹ you^z on its^{x10} backs^x afterwards you^z remember yourⁿ Lord's boon^{w11} if you^z embarked/ set on it^{x12} and you^z say: subhana¹³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who subjugated for us this^x while we were not for it^x subduers/ associates¹⁴.

14. And verily we(are) to our Lords surely transposing¹⁵.

15. And they^z made for Him of His eba'de (worshippers/ submitters/ laves) a part; verily the mankind (is) surely kafooroon (iterative unbeliever/ ingrate)¹⁶ manifester.

16. Or ittakhatha¹⁷ (took and made [He]) of what [He] creates daughters; and assfa¹⁸ (preferentially appropriated) you^b [He] by the sons.

17. And if bushshera¹⁹ ([he] had been told pleasant tidings) an ahado²⁰ (a lone/ any-one) (of) them by what [he] struck for Ar-Rahman a parable/example remained his face blackened²¹ while he (is being) ka'dheemon²² (unrelentingly suppressor of his grief).

18. Is whom^p (is) (being) reared [he] in the ornament^w while he (is) in the dispute other than a manifester.

19. And they^z made the angels, who^r they (are) eba'de (worshippers of/ submitters of/ slaves of Ar-Rhama'ne females; have they^z witnessed their creation; shall

وَالَّذِي خَلَقَ الْأَزْوَاجَ لَكُمَا وَجَعَلَ لَكُم مِّنَ الْفَلَكِ وَالْأَنْعَمِ مَا تَرَكُبُونَ ﴿١﴾

لِتَسْتَوِّا عَلَىٰ ظُهُورِهِ ثُمَّ تَذَكَّرُوا بِعِظَمَةِ رَبِّكُمْ إِذَا أَسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سَبَحَنَ اللَّهِيْ سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٢﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٣﴾
وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزَءًا إِنَّ الْإِنْسَنَ لَكَفُورٌ مُّبِينٌ ﴿٤﴾
أَمْ أَنْخَذَ مِمَّا سَخَّرَ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَيْنِ ﴿٥﴾

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسَوَّدًا وَهُوَ كَظِيمٌ ﴿٦﴾

أَوْمَنْ يُنَشِّئُوا فِي الْحَلَةِ وَهُوَ فِي الْخَاصَامِ غَيْرُ مُبِينٍ ﴿٧﴾
وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ الرَّحْمَنِ إِنَّا أَشَهَدُوا خَلْقَهُمْ ﴿٨﴾

⁸ The word “زوج” زوجين in “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) زواج, which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

⁹ The word السان See علا فوق الدابة و فوق البيت = ”استوى“ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹⁰ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See القرطبي. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الزوج” and the “الفك” and the male of the “العام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

¹¹ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹² See footnote 10 above regarding it^x.

¹³ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as سبحانه or سبحانك) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴ The word مقيمين “Miqayin” has many meanings, among them: “we are capable of having it within/ under our power.” The word مقينيين “Miqayineen” could mean: “companions or associates.” See the Lexicon attached to this Translation for “ne'amah” (“boon”).

¹⁵ The word منقلبون “Munqabiloon”= “we (are) transposing,” means we are betaking our selves returning.

¹⁶ The word كفور “Kafur” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

¹⁷ The word اتخذ “Atthad” from اتخاذ “Iftaa” for اتخاذ “Iftaa” as stated in لسان العرب; therefore, اتخذ “Iftaa” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹⁸ The word أصفي “Asfi” in أصفيakum “Asfiakum” means: [He] preferentially appropriated, i.e. favorably individualized.

¹⁹ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran= بشرا يبشّر امبشر.

²⁰ See the Lexicon attached to this Translation regarding أحد.

²¹ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

²² The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is كاظم “Kazim” not كظيم “Kazimeem.”

(be)written their testimony and (to be)questioned they^z.

20. And they^z said: had willed *Ar-Rahma'*no not we worshipped them; not for them by *tha'leka*(*afar-that-it/*)^x of a knowledge; *en* (*not*) they except conjecturing they^z.

21. Or *ataynahom* (*We accorded them*) a book^xof before it^x;
so they (are) by it^x *mustamsekona*²³ (*they* ^z assiduously-
holding-on).

22. Rather they^z said: verily we found our fathers on an ummaten^w (*way/ religion/ faith*)^w and verily we (*are*) on their footsteps *muhtadoona*²⁴ (*we are: followers/ who found and accepted the divine-guidance*).

23. And like *tha'leka*(afar-that-it)^x not sent We of before you^gin a village^wof *na'theeren* (iterative warner)^x except said its^w *mutrafoo* (they^x who are luxuriated): verily we found our fathers on an *ummaten*^w (way/- religion/ faith)^w and verily we, on their footsteps (are) *muqta-doona* (pattering/ modeling).

24. Said [he]: even while albeit²⁵ I came (*to*) you^b by *ahda* (*of better/more divine-guidance*) than what you^c found on it^x yourⁿ fathers; they^z said: verily we, by what (*had been*) sent you^c by it^x (*are*) unbelievers.

25. So We avenged from them; so let-look [*you^s*] how [was] the deniers' consequence^w.

26. And *edb* (*when/ while*) said *Ebraheemo* (*Abraham*) for his father and his people: verily I am *bara'on*²⁶ (*absolutely disclaimant/ absolver of myself*) of what you^z worship.

27. Except Whom *fattaraney* ([He] had innately-perfectly-originated me) so verily He, [He] will divinely-guide [me]²⁷.

28. And [he] made it^w a word^w ever-lasting^w in his
descendents²⁸, *la'alla* (*craving currently unavailable deed*
that, perhaps) they return they^z.

29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger^x manifester.

سَتُكَتَّبُ شَهَادَتِهِمْ وَسَعَلُونَ
 ٥
 وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا
 عَبَدَنَّهُمْ مَا لَهُمْ بِذَلِكَ مِنْ
 ٦
 عِلْمٍ إِنْ هُمْ إِلَّا تَخْرُصُونَ
 ٧
 أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ

أَمْمَةٍ وَإِنَّا عَلَىٰ إِاثْرِهِمْ مُهَتَّدُونَ

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي
قُرْيَةٍ مِّنْ نَذِيرٍ إِلَّا قَالَ مُتَرْفُوهَا
إِنَا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةً وَإِنَا
عَلَىٰ ءَاشِرَهِمْ مُّقْتَدُونَ

* قَلْ أُولَوْ جَعْتُكُمْ بِأَهْدَى مِمَّا
وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا
بِمَا أَرْسَلْتُمْ بِهِ كَفِرُونَ
فَاتَّقُمُنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ
عَاقَةُ الْمَكْذِبِينَ

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
إِنَّنِي بِرَاءٌ مِّمَّا تَعْبُدُونَ

إِلَّا الَّذِي فَطَرَنِي فَإِنَّمَا سَيِّدِنَا

وَجَعَلُهَا كَلْمَةً بَاقِيَةً فِي عَقِبِهِ
اللَّهُمَّ يَرْجِعُونَ
بَلْ مَتَّعْتُ هَؤُلَاءِ وَإِبَاءَهُمْ حَتَّىٰ
جَاءَهُمْ الْحَقُّ وَرَسُولٌ مُّبِينٌ

²³ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (*blockage*).

²⁴ See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

²⁵ The construct “أُلَوْ” is made up of three distinct components: (1) الإستههام الإستكاري “أُلَوْ” = *disapprobatory interrogative*, (2) الحالية “أُلَوْ” adverbial = “while,” and (3) الظاهرية “أُلَوْ” = *conditional particle* = “albeit.” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁶ The word “براء” is stronger than “بريء” as “براء” is an infinitive noun. See *الناتج*. To infinitivize “براء” absolutely is prefixed to it.

²⁷ The letter “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” is omitted, for التخفيف = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمود صافي

²⁸ That is his sons, grandsons, his progeny.

<p>30. And <i>lamma</i> (<i>when/ whence</i>) came (<i>to</i>) them the right^x they^z said: this (<i>is</i>) a magic and verily we (<i>are</i>) by it^x unbelievers.</p> <p>31. And they^z said: <i>lawla</i> (<i>why have not</i>) <i>nuzzela</i> (<i>iteratively had been descended</i>) this Qur'an^x on a man, from the twain villages^{w²⁹}, great.</p> <p>32. Do they divide your^t Lord's mercy^w; We divided among them their living^w in the life^w (<i>of</i>) the world^w; and We raised some (<i>of</i>) them above some ranks,^w to <i>yattakhetha</i>³⁰ (<i>take and make</i>) some (<i>of</i>) them some subjugable; and your^t Lord's mercy^w (<i>is</i>) <i>khayron</i> (<i>choicer/ superior/ worthier</i>) than what they^z gather.</p> <p>33. And had that be the mankind an <i>ummatan</i>^w (<i>one faith community/ a nation</i>)^w one-she^y surely We (<i>would have</i>) made for whomever [<i>he</i>] unbelieve by <i>Ar-Rahma'</i>ne for their houses ceilings^x of silver^w and <i>ma'a'reja</i> (<i>curvilinearly stairways</i>)^x on it^w ascend they^z.</p> <p>34. And for their houses doors^x and couches^x on it^w recline they^z.</p> <p>35. And <i>zukhrofan</i> (<i>gilded-adornment</i>); and <i>en</i>³¹ (<i>not</i>) all <i>tha'leka</i> (<i>afar-that-it/</i>)^x <i>lamma</i> (<i>but</i>)³² a <i>mata'ao</i>³³ (<i>resource for a transitory worldly delight</i>) (<i>of</i>) the life^w (<i>of</i>) the world^w; and the Hereafter^w <i>enda</i> (<i>by by Rule of</i>) your^t Lord (<i>is</i>) for the <i>muttaqeen</i>^x (<i>reverential guarders against Allah's displeasure</i>)^x.</p> <p>36. And whoever [<i>he</i>] purblinds <i>a'n</i> (<i>regarding</i>) thekre (<i>Qur'an/ mention of</i>) <i>Ar-Rahma'</i>ne We destine for him a Satan, so [<i>he</i>] (<i>is</i>) for him a <i>qareenon</i>^x (<i>mate/ associate</i>)^x.</p> <p>37. And verily they surely assuredly repel them <i>a'n</i> (<i>off</i>) the path while they^z reckon that they (<i>are</i>) <i>muhtadoona</i>³⁴ (<i>they who found and accepted the divine-guidance</i>).</p> <p>38. Untiledha (<i>when/ whereas</i>) [<i>he</i>] came (<i>to</i>) Us said [<i>he</i>]: <i>yalayta</i> (<i>O, for a longing that</i>) between me and [<i>between</i>] you^g a distance^{x³⁵} (<i>spanning</i>) the <i>mashreqaine</i> (<i>twain sunrise's loci</i>) so wretched (<i>is</i>) the <i>qareenon</i>^x (<i>mate/ associate</i>)^x.</p> <p>39. And never benefit you^b today <i>edb</i> (<i>when/ since</i>) you^c wronged³⁶; that you^b (<i>are</i>) in the torment partnering.</p> <p>40. Do then you^s (<i>make</i>) hear the <i>ssomma</i> (<i>deaf people</i>)³⁷;</p>	<p>وَلَمَّا جَاءَهُمْ الْحُقْ قَالُوا هَذَا سِحْرٌ وَإِنَا بِهِ كَافِرُونَ ﴿١﴾</p> <p>وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرِبَيْنِ عَظِيمٍ ﴿٢﴾</p> <p>أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ خَنْ قَسْمَنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الْدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضًا دَرَجَاتٍ لِيَتَخَذَ بَعْضُهُمْ بَعْضًا سُخْرِيَاً وَرَحْمَتُ رَبِّكَ حَيْرٌ مَّا تَحْمِلُونَ ﴿٣﴾</p> <p>وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبِيَوْتِهِمْ سُقْفًا مِنْ فُضْلَةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٤﴾</p> <p>وَلِبِيَوْتِهِمْ أَبْوَابًا وَسُرُّاً عَلَيْهَا يَتَكَوَّنُ ﴿٥﴾</p> <p>وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٦﴾</p> <p>وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضُ لَهُ شَيْطَنًا فَهُوَ لَهُ قَرِينٌ ﴿٧﴾</p> <p>وَأَهْمَمُهُمْ لِيَصُدُّوْهُمْ عَنِ السَّبِيلِ وَنَحْسَبُونَ أَهْمَمُهُمْ مُهَتَّدُونَ ﴿٨﴾</p> <p>حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلِيلَتَ بَيْنَ وَبَيْنَكَ بَعْدَ الْمَشْرَقَيْنَ فَبَيْسَرَ الْقَرِينُ ﴿٩﴾</p> <p>وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكِرَ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿١٠﴾</p> <p>أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمَىٰ</p>
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²⁹ That is either Mecca or Ta'if.

³⁰ The word “إِتَّخَذَ” from “إِفْعَالٌ” for “الْأَتَّخَذَ” which is stated in *Lisan al-’Arab*; therefore, “إِتَّخَذَ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³¹ The article “ان” is an article of negation = “not,” see *Arab al-Qur'an*, *Lahmud Safi*.

³² The word “لَمَّا” is an article of restriction or circumscription, meaning *but* or *but solely*, see *Arab al-Qur'an*, *Maqti al-Libbi* and *Cirrati*.

³³ The word “مَتَّعٌ” = “*mata'ao*” is rooted in the word “مَتَّعٌ” = “*matta'd*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³⁴ See the Lexicon attached to this Translation regarding مهترون.

³⁵ That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice.

³⁶ See the Lexicon attached to this Translation for ظالم = ظاعل الظلم = ظالم = “injustice-doer” and أظلم = “wronger.”

or [you^s] aright-guide the *omya* (*blind people*) and whomever [he] [was] in a misguidance manifester.

41. So either [We] assuredly go³⁸ (*away*) by you^g then verily We (*are*) from them avengers.

42. Or [We] assuredly show you^g which^x We promised them, then verily We (*are*) over them *Mug'tadderona* (*Overcomers/Prevailers*)).

43. So *istamsek*³⁹ (*let-assiduously-hold-on* [you^s]) by (*that*) which^x (*had been*) revealed⁴⁰ to you^g; verily you^g (*are*) on *Sseratten* (*single and specific Path*) straight.

44. And verily it^x (*is*) surely a *thekron*^x (*repute/message/Qur'an*)^x for you^g and for yourⁿ people; and will (*be*) questioned you^{z41}.

45. And let-ask [you^s] whom^p W sent [of] before you^g of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*^w (*deities*)^w (*to be*) worshipped they^z.

46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [he]: verily, I am the worlds-Lord's messenger.

47. Then *lamma* (*when/whence*) [he] came (*to*) them by Our *Aya'te*^w (*miracles/signs/proofs*), *edha* (*suddenly/-whereas*) they (*were*) of it^w laughing⁴² (*scornfully*).

48. And not We show them of an *Aya'ten*^w (*miracle/sign/proof*) except it^w (*is*) bigger than its^w sister; and We took them by the torment, *la'alla* (*craving currently unavailable deed that, perhaps*) they return they^z.

49. And they^z said: O, [you^s] the magician⁴³, let-invoke [you^s] for us your^t Lord by what [He] covenanted *enda* (*with/by*) you^g; verily we surely (*are*) *muhtadoona*⁴⁴ (*we who found and accepted the divine-guidance*).

وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٌ

فَإِمَّا نَذَهَبَ إِلَيْنَا مِنْهُمْ
مُّنْتَقِمُونَ

أَوْ نُرِينَكُ الَّذِي وَعَدْنَاهُمْ فَإِنَّا
عَلَيْهِمْ مُّقْتَدِرُونَ

فَآسْتَمْسِكْ بِالَّذِي أُوحَى إِلَيْكَ
إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ
تُسْعَلُونَ

وَسَعَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَا أَجَعَلْنَا مِنْ دُونَ الْرَّحْمَنِ

إِلَهَةٌ يُعْبُدُونَ

وَلَقَدْ أَرْسَلْنَا مُوسَى بِعَائِدَتِنَا إِلَى
فِرْعَوْنَ وَمَلَائِيْهِ فَقَالَ إِنِّي

رَسُولُ رَبِّ الْعَالَمِينَ

فَلَمَّا جَاءَهُمْ بِعَائِدَتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ

وَمَا نُرِيهِمْ مِنْ عَيْنَةٍ إِلَّا هِيَ
أَكْبَرُ مِنْ أَخْبَارِهَا وَأَخْذَنَهُمْ

بِالْعَذَابِ لِعَلَّهُمْ يَرْجِعُونَ

وَقَالُوا يَتَأْلِمُ السَّاحِرُ أَدْعُ لَنَا
رِبَّكَ بِمَا عَهْدَ عِنْدَكَ إِنَّا

لَمُهَتَّدُونَ

³⁷ The words “صَمْ، عَمِيْ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun *people*. So, the transliteration.

³⁸ That is We take you away from: (1) city of Mecca, or (2) this life of the world.

³⁹ The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) assisiduously held on to something; (7) having urinary obstopitation (*blockage*).

⁴⁰ The word “أُوحِيَ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

⁴¹ That is about it and your stand regarding it.

⁴² It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = فتح فاد و “ضحك السحاب و ” (4) هزى به = ضحك عليه (3) سخر منه = ضحك عليه (2) whereas أخرج صوتاً مظهراً السرور برق السحاب والزهر انشق و تفرق و العشب استبان والارض بدا نيتها = الزهر و العشب و ضحكت الأرض Ayah, ” منها يسخرون ” = منها يضحكون ” laughing ” scornfully.

⁴³ According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of honor and glory, hence they were “glorifying” him by such a call to help them. See *القرطبي* and *اللسان*.

⁴⁴ See the Lexicon attached to this Translation regarding “muhtadoon” = مهندون

50. Then *lamma* (when/ whence) We doffed *a'n*(off) them the torment, *edha*(suddenly/ whereas) they(*were*) infracting.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ

51. And called Pharaoh in his people, said [he]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and this-she^{ym} the rivers^x run^w from under me; do then not discern/sight you^z.

وَنَادَى فِرْعَوْنٌ فِي قَوْمِهِ قَالَ يَقُولُ مَا لِيْسَ لِي مُلْكُ مِصْرٍ وَهَذِهِ الْأَنْهَرُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبَصِّرُونَ

52. Or am I *khayron* (choicer/superior/worthier) than this^x who^x he (*is*) *maheenon*⁴⁵ (*he who is feeble/miniscule/and despicable*) and almost not [he] manifests⁴⁶.

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبَيِّنُ

53. So *lawla* (why have not been) cast on him bracelets^w of gold or came with him the angels *muqta'reeneena* (made associatively/chummily/mates).

فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوَرَةً مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

54. So *estakhfaad*⁴⁷ ([he] prompted into levity/bluffly to go along in astray) his people; so they^z obeyed him; verily they were people *fa'seqena* (rebels vis-à-vis Allah's command).

فَاسْتَخَفَ قَوْمٌ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ

55. So *lamma* (when/ whence) they^z ired⁴⁸ Us We revenged from them; so We drowned them wholes.

فَلَمَّا ءاسَفُونَا أَنْقَمَنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

56. Then We made them antecedents and an example-/parable for the lasts.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلآخَرِينَ

57. And *lamma* (when/ whence) (*had been*) struck Mariama's (Mary's) son a parable^x/example^x *edha* (suddenly/-whereas) your^t people from him they^z clamor.

* وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمٌ مِنْهُ يَصْدُونَ

58. And they^z said: are our *aa'leba'io*^w (deities)^w *khayron* (choicer/superior/worthier) or he; not they^z struck it^x for you^g except contentiously; rather they (*are*) people *kha'ssemona* (iteratively disputers/litigators).

وَقَالُوا إِنَّهُمْ نَاهُونَا خَيْرٌ مِنْهُ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ حَصِمُونَ

59. En (*not*) he except an *abdon*⁴⁹ (*a slave*), *an'ama*⁵⁰ (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on him; and We made him a parable/example for Israel's sons.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِ إِسْرَائِيلَ

60. And if⁵¹ [We] will surely We made of you^b angels in the Earth^w succeeding.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ تَخْلِفُونَ

61. And verily he/it^{x52} (*is*) surely a knowledge for The Hour^w; so let not [*you*] assuredly dubitate by it^w; and

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُ

⁴⁵ The word “*maheen*” is singular, masculine, objective, noun meaning: *he who is feeble, minuscule, and despicable*.

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue.

⁴⁷ The word “استخف” has several meanings, such as, applicable here, and Allah knows best, is حمله استغفالاً باتباع “استخف” “استخف” the “الغى,” i.e. prompted him bluffly to go along in astray. So “استخف” here means: “*he prompted into levity/bluffly to go along in astray.*” See the *السان الهادي* and *الهادى*.

⁴⁸ The word “اسفونا” = caused our ire or “ired Us.” See the *الحلي* and *الفراهيدي*.

⁴⁹ The word “*abdon*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁵⁰ The word “أنعمت” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵¹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معنى اللبيب*, ابن هشام.

⁵² Qur'an commentators differ as to the pronoun “ه” in “إنه.” Some say it refers to *Isa* (Jesus) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour. And others say it refers to the Qur'an as

بِهَا وَاتَّبَعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ

ettabe'aon'e(let-you^z closely-follow[me]⁵³); this (is) a Sseratton (road/ way) straight.

62. And let not assuredly repel you^b the Satan; verily he (is) for you^b a foe⁵⁴ manifester.

وَلَا يَصِدَّنُكُمُ الْشَّيْطَنُ إِنَّهُ رَكْرَدُ عَدُوٌ مُبِينٌ

63. And *lamma* (when/ whence) came *Esa* (Jesus) by the evidences-shey [he] said: *qad* (*already and affirmatively*) I came (*to*) you^b by the *hekma'tey*^{w55} (*wisdom*)^{w56} and to [I]manifest for you^b some (*of*) which^x you^z differ in it^x; so *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-you^z obey [me]⁵⁷.

وَلَمَّا جَاءَ عِيسَى بِالْبَيْنَتِ قَالَ قَدْ جَتَّكُمْ بِالْحِكْمَةِ وَلَا يُبَيِّنُ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونَ

64. Verily Allah, He (is) my Lord and yourⁿ Lord; so let-you^z worship Him; this (is) *Sseratton* (road/ way) straight.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

65. So differed, the parties, of among them; so *waylon* (*lengthy: stay in a valley in Hell/ bane/ woe*) for whom^r *dhalamo*⁵⁸ (*they^z wronged*) of a painful torment day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْآيَمِ

66. Do they^z wait except The Hour^w that [*iitw*] *ta'ateyahomw* (*approaches/ comes-to them*)^w suddenly^w while they not perceive.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيهِمْ بِغَثَّةٍ وَهُمْ لَا يَشْعُرُونَ

67. The *akhella*⁵⁹ (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe⁶⁰, except the *muttaqeena*^x (*they who reverentially guard against Allah's displeasure*).

الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌ إِلَّا الْمُتَّقِينَ

68. O, [My]⁶¹ *eba'de* (*worshippers/ submitters/ slaves*): neither fear (is) on you^b today and nor you^f sadden.

يَعْبَادُ لَا حَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَسْمَمُ تَحْزُنُونَ

69. Who^r believed they^z by Our *Aya'te*^w (*messages/ signs/ proofs*) and they^z [were] Muslims.

الَّذِينَ ءَامَنُوا بِغَايَتِنَا وَكَانُوا مُسْلِمِينَ

70. Let enter you^z the Paradise^w you^f and yourⁿ spouses (*wives*)⁶² *tobbaroona*⁶³ (*you^z are to be extended hospitality*

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

containing knowledge with respect to the Hour and the *end of Time*. In fact some read the word “علم” as “قُلْمَ” meaning a “sign, or a mark” of the nearness of *The Hour of Resurrection*. See the *قرطبي*.

⁵³ The letter “ن” in “فَاتَّبَعُونَ” by Arabic (*linguistic*) Rule, is called *precedes the speaker's pronoun* “ي.” The speaker's pronoun “ي” in “فَاتَّبَعُونَ” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمود صافي*.

⁵⁴ The word “عُو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *السان*.

⁵⁵ The English word “wisdom,” inextricably linked to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*.” See footnote # 192 of earlier, or the *Lexicon* attached to this *Translation*, for an exposition of the word “*hekmah*.”

⁵⁶ *Ibid.*

⁵⁷ See footnote 53 above only here regarding اطِيعُونَ.

⁵⁸ The word “ظلم” = “ظالم” and “ظالم” = “wronged.”

⁵⁹ The word “akhella” is “ultimate-faithful-friends,” i.e. friends without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلل.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلل” as stated in *The Qur'an*. That is why I chose to express “خلل” as “ultimate-faithful-friendship” and “akhella” as “ultimate faithful friends.”

⁶⁰ See footnote 5137 above regarding عدو“.”

⁶¹ The speaker's pronoun “ي” in “عبد” by Arabic (*linguistic*) Rule, is omitted, for التَّخْفِيفِ = “alleviation, lightening” or *Ayat's end rhyme*. See *أعراب القرآن، لمحمود صافي*.

⁶² The word “زوج” = husband or wives. Hence, زوج = *he* is زوجة = wife. زوج زوجة = wife. The addressees here are the men. See *السان*.

and delight/high honors/and the most pleasing sounds-all with apparent indications).

71. (To be) circumambulated on them by platters of gold and goblets^x; and in it^w what wish it^x the selves^w and delectate^w the eyes^w; and you^f (are) in it^w immortals^x.

72. And telka^w (she-that afar-it^w/if^w) (is) the Paradise^w which⁶⁴ you^z (had been) bequeathed it^w by what you^c were working.

73. For you^b in it^w a multitudinous^w fruit^w⁶⁵ from it^w you^z eat.

74. Verily the criminals (are) in Hell's^w torment immortals they^z.

75. Not (to be) abated a'n (off) them and they (are) in it^x mublesoona^x (ones that are nonplused).

76. And not We wronged⁶⁶ them; [and,] but they were the dha'lumeena⁶⁷ (injustice-doers).

77. And they^z called: O, Maliko⁶⁸ (Custodian Angel of Hell) let judge/finish⁶⁹ on/over us your^t Lord; said [he]: verily you^b (are) ma'kethona (stayers/remainders).

78. Laqad (verily, already and affirmatively) We came (to) you^b by the right^x; [and,] but most (of) you^b for the right^x (are) dislikers^x.

79. Or they^z determined/sanctioned a matter; so verily We (are) determiners/sanctioners.

80. Or they^z reckon/assume (that) surely We hear not their secret and their naiwa (private-counsel)^w; bala⁷⁰ (certainly-not); and Our messengers^x lady⁷¹ (directly and possessively are by) them they^z write.

81. Let-say [yous^s]: en(if) [was] for Ar-Rabma'ne a son, then verily I am the worshippers' first.

82. Subhana⁷² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in

تَحْبِرُونَ

يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ
وَأَكْوَابٌ وَفِيهَا مَا تَشَهِّدُهُ الْأَنْفُسُ
وَتَلَذُّلُ الْأَعْيُنِ وَأَنْتُمْ فِيهَا
خَلِدُونَ

وَتَلَكَ الْجَنَّةُ الَّتِي أُرْثَتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ

لَكُمْ فِيهَا فَنِكَهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمْ
خَلِدُونَ

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ
الظَّالِمِينَ

وَنَادَوْا يَمَنَّا لِيَقْضِي عَلَيْنَا رِبَّكَ
قَالَ إِنَّكُمْ مُّكْثُونَ

لَقَدْ جَعَلْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْتَرُكُمْ
لِلْحَقِّ كَرِهُونَ

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

أَمْ تَحْسَبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ
وَجِئْنَاهُمْ بَلَى وَرَسَلْنَا لَدَيْهِمْ
يَكْتَبُونَ

قُلْ إِنْ كَانَ لِرَحْمَنَ وَلَدٌ فَأَنَا أَوْلَى
الْعَبْدِينَ

سُبْحَانَ رَبِّ الْسَّمَاوَاتِ وَالْأَرْضِ

⁶³ The word “تَحْبِرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبرى and الياج.

⁶⁴ The word “Paradise^w” is a feminine gender in Arabic, so its reference pronoun must be feminized, hence ^w.

⁶⁵ The word “فَنِكَهَةٌ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

⁶⁶ See the Lexicon attached to this Translation for “ظَالِمٌ” = “ظاعل الظلام” = “injustice-doer” and “wronger.”

⁶⁷ The “ظَالِمِينَ” = “the injustice-doers,” as “الظَّالِمُ” = “injustice.” See the Lexicon attached to this Translation.

⁶⁸ The Custodian Angel of the Hellfire. See commentary of القرطبي.

⁶⁹ That is: let your Lord deprive us of life, better than the torment being inflicted upon them.

⁷⁰ The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷¹ The word “لَدُنْ” = “عَنْ” and “لَدُنْ” = “عَنْ” from “لَدِيْهِمْ” = “لَدِيْهِمْ” thus, “عَنْ لَدِيْهِمْ” is closer than “عَنْ لَدُنْ” as you can say: “عَنْ لَدِيْهِمْ” which closer spatially and more specific. So, “directly and possessively are by” (them) seems to indicate such closeness. See اللسان.

⁷² The word “subhana” = “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَهُ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana” = “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

awe and utmost consecration of) Lord (of) the Heavens^w and the Earth^w; the Arshe's^{x73} (Throne of Kingship) Lord a'n (off) what describe they^z.

رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ

83. So leave them wade and play, until youlaqo (*they^z* encounter/meet) their day which^x they^z (*are*) (*being*) promised.

فَذَرْهُمْ سُخْنُوْضُوا وَيَلْعَبُوا حَتَّىٰ
يُلْقَوْا يَوْمَهُمُ الَّذِي يُوعَدُوْنَ

84. And He Who (*is*) in the Heaven^w an *Elahon* (*a Deity*) and in the Earth^w an *Elahon*; and He (*is*) The *Hakeemo*⁷⁴ (*infinite hekma*⁷⁵ Possessor), The Omniscient.

وَهُوَ الَّذِي فِي السَّمَاوَاتِ وَالْأَرْضِ
الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ
الْعَلِيمُ

85. *Tabaraka*⁷⁶ ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (*is*) the Heavens^w and the Earth's^w proprietorship and what (*is*) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's^w knowledge^x; and to Him (*are to be*) returned you^z.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ
تُرْجَعُوْنَ

86. And not possess who^r they^z invoke of lesser than-/without Him the intercession^w except whomever [he] witnessed by the right while they know.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُوْنَ
مِنْ دُونِهِ الشَّفَاعةَ إِلَّا مَنْ شَهَدَ
بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ

87. And *la'en* (*indeed if*) you^h asked them: Who^a created them; surely assuredly⁷⁷ say they^z: Allah; then wherefrom⁷⁸ yo'afakoona⁷⁹ (*they^z:* are off-right dissuaded/are dissuaded speciously).

وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ
لَيَقُولُنَّ اللَّهُ فَإِنِّي بُؤْفَكُوْنَ

88. And his say^{x80}: O, my Lord; verily those (*are*) people not believing.

وَقَيْلَهُ يَرَبُّ إِنْ هَؤُلَاءِ قَوْمٌ لَا
بُؤْمُوْنَ

89. So let-pardon [you^s] a'n (*regarding*) them and let-say [you^s]: peace; so will know they^z.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
فَسَوْفَ يَعْلَمُوْنَ

⁷³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁷⁴ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ."

⁷⁵ See the Lexicon attached to this Translation for "hekma."

⁷⁶ See the Lexicon attached to this Translation for this important word "تَبَارَكَ." In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁷ The "ل" in "يَقُولُنَّ" is a juratory "ل" amounting to = "الْتَّأْكِيدُ" i.e. affirmation, expressed here by "assuredly".

⁷⁸ The word "أَنِّي" is a multi-meaning adverbial particle: wherfrom, when, how-so, where.

⁷⁹ The word "بُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁸⁰ The word "قَيْلَهُ" is made up of "قَيْلٌ" and the pronoun "هُ" belongs to the Messenger. +